TOWN
&
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HURCH

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No. 52
April, 1949

Promoting Christian Unity in the Rural Community

ROBERT B. THOMAS

• It is obvious that the desire for unity is growing in America, and the rural churches of our small villages and towns are leading the way in showing how it can be done. My personal opinion is that we are going to have Christian unity because it is the right thing for American Protestantism, and furthermore I believe that it is God's will.

How can we further this movement? In answer I would say that we who live in a rural area have a golden opportunity.

Golden Opportunity

The recent crusades and the various plans for church unity that are being proposed in our church papers are all about unity of the denominations, or unity "at the top" —boards, executives, programs, etc. This is important and necessary but after unity of the ecclesiastical groups has been achieved there still remains the more difficult task of bringing about real unity on the community or "grass roots" level. It is at this point where unity becomes real, and it is here that it becomes effective.

Recall for a moment the recent Amsterdam Assembly where representatives from 150 denominations from all over the world brought into being the World Council of Churches. This meeting has been called the greatest gathering of Christians since the Reformation. But unless the effect of that great assembly is felt down in "Smithville" and "Sandy Creek" and "Greenville Corners" it will not mean what it should for Protestant unity.

The Neighborhood Test

The effectiveness of the World Council of Churches is tested in your neighborhood and mine. The real problems of achieving unity where unity is really felt and where it counts are the problems of personnel and church buildings. These problems are very real to Deacon Doe and Elder Roe and are the problems which must be met and solved if we are to have a new church.

I believe that we of the rural church must begin to find a practical solution to these very troublesome local problems before unity can come to your town and mine, assuming, of course, that in the fundamentals of our faith we are already united. We worship the same God, we find our salvation in the saving power of Jesus Christ, and our common guidebook is the Holy Bible. We are actually united in that which is most important.

Creating the New Church

I believe that we can help create this new church—if we want to! But we must have deep convictions about it. We must see the sinfulness of our divisions and we must do the necessary spade work to make possible this new church.

In hundreds of small communities across America we see federated churches, united churches, plans for a group ministry and larger parishes already functioning effectively as a practical demonstration of the new church.

We of the smaller communities can do it because:

1. First of all we know each other well. Since genuine fellowship is one of the characteristics of the Christian church, we who know each other in the small communities already have a headstart in building a united church.

2. We can do it because we are already working together through our schools and the Parent Teachers Association, through our Grange and our Home Bureau units, in our lodges and fraternal organizations.

Rural Church Can Lead

We can have a new church, and

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the rural churches of this country are going to continue to blaze the trail. We of the small scattered churches of the countryside have nothing to lose but our divisiveness. Communism and secularism will not prove to be dangerous threats to the American way of life when we devote our energies to working together instead of struggling and competing with one another in order to exist.

"One World" demands one church—a new church—a united church in Christ. We can honor Him as we bear a united witness for Him in a divided world.

The challenge is for us of rural America to lead the way, for we have the qualities and the necessary ingredients that will make this "new church" a reality in our time.

"Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!"

"Changing Country Life and its Church Implications"

• The Southern Churchman, Richmond, Va., presented in two of its fall issues the summarization of important conditions and changes in country life as they affect the church. The articles were written under the title given above by W. E. Garnett, rural sociologist of the Virginia Agricultural Experiment Station. Some of the significant changes in country life which Dr. Garnett feels should be a challenge to the church are improved roads and auto transportation, and new recreational habits and the use of leisure time. He lists the significant church trends as follows:

"(1) An increasingly high level of ministerial training; (2) increasing attention to youth work; and (3) growing denominational cooperation. These trends are all forward steps in needed adaptations. . . . But are we ready for another step in denominational cooperation—withdrawal of weaker churches in favor of the stronger in some areas, or federation of weak churches in others?"

The Church and the Country

"A Survey of Protestant Weakness"

EDWIN L. BECKER

• For those who like to voice the fear that Roman Catholics are planning to take America, a recent pamphlet published by the National Catholic Rural Life Conference should be reassuring. It is called "A Survey of Catholic Weakness," is published under the imprimature of Archbishop Bergan of Omaha, and bears the unmistakable marks of the wholly genuine and congenial secretary of the National Catholic Rural Life Conference, Monsignor Ligutti.

The pamphlet points out with considerable force the now well-established fact that city populations do not reproduce themselves. This is coming to be as true of Catholic families as of Protestants. The conclusion, therefore, is that any church which has no considerable roots in the countryside is always within a few generations of extinction. Then come more facts and figures: There were 116,000 rural churches in America and 9,642 or 8 per cent of them are Roman Catholic. Furthermore, 4,315 of those are missions served by non-resident priests. There follows, on less than one page of this pamphlet, what is called a "Plan for 200 Years."

Protestant Strength in Numbers

The immediate reaction when reading through this publication is to feel that here is not only a survey of Catholic weakness, but also by implication a testimony to Protestant strength, overwhelming strength. Only in New Mexico were there more Catholic rural churches than Protestant, and only in Arizona, California, Montana, and Nevada are even as many as twenty-five per cent of the rural churches Roman Catholic.

Further reflection, however, modifies any tendency to optimism or a sense of self-satisfaction on the part of Protestantism. Any self critical Protestant, while recognizing the overwhelming predominance of his group in rural areas, must also be aware of certain shortcomings. While a purely statistical survey of rura Protestantism might be entitled, "A Survey of Protestant Strength," Protestants will be in danger of losin even that numerical strength unles they are willing to survey Protestan weakness.

It is not Catholicism today whic Protestants need to fear in rura areas. It is rather an increasingly ma terialistic and complex society and a almost hopelessly divided and ine fective Protestant church. By mea ures of numbers of institutions an historical traditions, Protestants ar still strong in rural areas. But tha very multiplicity of institutions i often Protestantism's severest weak ness.

There are two aspects of the rura Protestant mind in particular whic today greatly weaken their churche in rural areas. These two viewpoint are both closely related and easil understood in the light of historica developments of Protestant churche in America.

Unwillingness to Change Programs

The first attitude contributing t Protestant weakness is the one whic believes that the church which wa good enough for our fathers an grandfathers is good enough to su vive in this present age. This att tude prevails in spite of revolution ary developments in rural America Modern centralized schools hav come to rural areas; the extensio service and many governmenta agencies are there; effective and in fluential farm organizations an other organized groups are at work farming has become a highly com mercialized business; but in the fac of these tremendous changes, the pre vailing attitude of the church mem ber is that the church can still su vive with a program that seeme scarcely adequate in the days of th horse and buggy.

This attitude thinks once-a-month preaching or a week-end ministry i sufficient. This attitude balks at pay ing the price of adequate equipmen and adequate leadership for th church, even though in all but a fev rural areas abundant financial re sources are available. This attitud is responsible for the loss of the en ergies and talents of many of th

ıost capable rural people from the rogram of the church as they find eater satisfaction in serving with ther institutions and organizations ı the rural community.

he Weakness of Disunion

The second attitude held by rural rotestants which greatly weakens ıe church is the desire to perpetu- ıe the local separate units of the ıurch. While there is a growing ıovement toward the unity of Prot- stant denominations and actual co- peration in many areas of the work f the church at state and national vels, most congregations persist in ıeir old loyalties and look upon nification with other groups as ompromise and error.

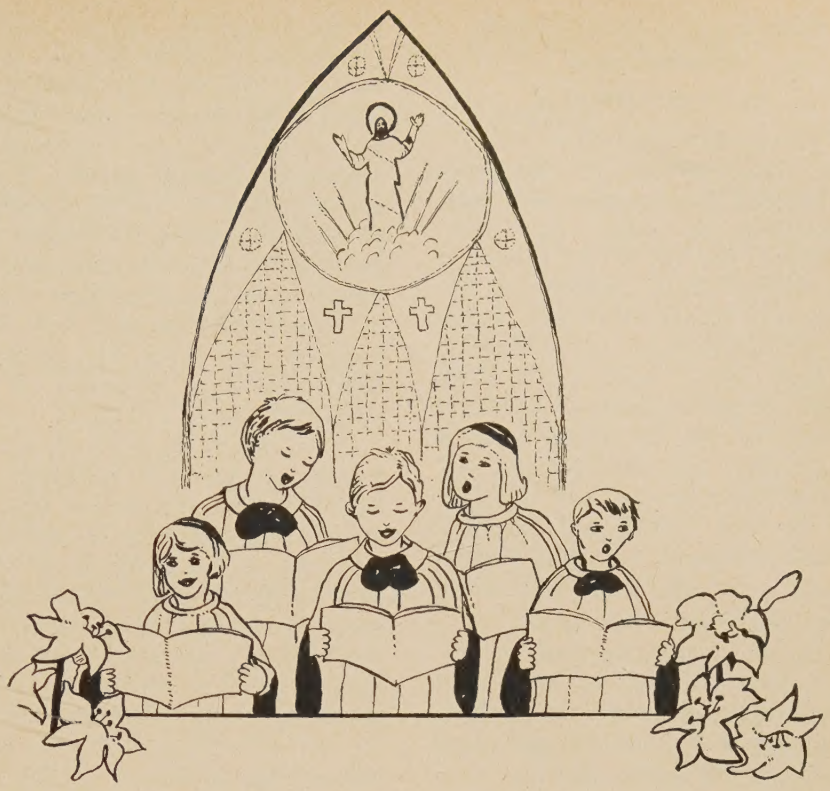
This is not to say that Protestant- m always reacts in this manner. rotestant rural church leadership as been the first to admit the sin f its own division and has been in he vanguard of interchurch cooper- tion. Nevertheless, any honest sur- ey of Protestant weakness today ıust give major attention to this ersistent localism of the Protestant hurch which divides its ministry in housands of rural communities of he land.

The preponderant numerical trength of Protestants in rural reas is one of the major resources f Protestantism in America. Lest hat resource be dissipated, rural rotestants themselves, the men and vomen who make up the rural hurches of America, must come to ee the necessity for a modern church or a modern world, which means nevitably in every community coop- rative churches and in many com- ıunities one united church.

—Reprinted from *World Call,* October, 1948.

Rural Missions

Rural Missions, edited by I. W. Moomaw, is a journal devoted to he development of Christian agri- ulture and rural life throughout he world. It is published quarterly y Agricultural Missions, Inc., 156 ifth Avenue, New York 10, N. Y. The paper was formerly published s *Agricultural Missions Notes.*



Catching the Vision of Rural Churches

• "Rural churches are the root of all Christian life in America, and more than any other one factor sociologically, they determine the destiny of the nation." This claim is made by a growing number of Christian observers because 50 percent of city church membership comes from rural parishes.

Numerically a large proportion of all churches as shown by statistics of national denominations are rural (that is, in centers of less than 2500 population). Samples: Of 8500 U.S.A. Presbyterian parishes, 3700 are rural; of 7500 Northern Baptist churches, 3900 are in the rural category.

The other side of the picture today is that thousands of rural churches in every part of the country are without pastors, and dozens close yearly as no ministers with training, devotion, and ingenuity are found to serve them. Beyond any ministry of any religious institution, besides, are 38 percent of all the rural population of the nation.—*Church Vocation Notes.*

Easter Week

See the land, her Easter keeping,
  Rises as her Maker rose.
Seeds, so long in darkness sleeping,
  Burst at last from winter snows.
Earth with heaven above rejoices;
  Fields and gardens hail the spring;
Shaughs and woodlands ring with voices,
  While the wild birds build and sing.

You, to whom your Maker granted
  Powers to those sweet birds unknown,
Use the craft by God implanted;
  Use the reason not your own.
Here, while heaven and earth rejoices,
  Each his Easter tribute bring—
Work of fingers, chant of voices,
  Like the birds who build and sing.

—Charles Kingsley

Film Library

• The Maine Council of Churches, Portland, reports wide use of its visual aid library, containing some 600 slides and 60 film strips available for a nominal membership charge.

Planning for Rural Health Improvement

ELLIS MARSHBURN

• "The medical profession must accept the challenge of providing health and happiness to the rural population or suffer the consequences," said Dr. W. L. Pressly at the fourth annual meeting of the National Conference on Rural Health, which was held recently in Chicago. The conference, sponsored by the Committee on Rural Health of the American Medical Association, was attended by several hundred doctors and lay leaders of farm and health organizations. Problems affecting rural health were discussed and many recommendations were made.

"Our rural areas demand the best in hospital and medical care if they are to supply the food and clothing upon which the health and prosperity of our nation depend," continued Dr. Pressly, the American Medical Association's "General Practitioner of the Year."

Preventive Medicine

At this conference major emphasis was placed upon preventive medicine. Dr. D. G. Miller of Morgantown, Ky., chairman of the Committee on Environmental Hazards, reported that "the death rate among agricultural workers is the third highest, being exceeded only by mining and transportation industries." Recommendations made by this committee were in favor of: (1) A coordinated farm accident prevention program; (2) Research into the details and patterns of farm accidents; (3) Use of more safety measures; (4) A comprehensive educational program in schools through the 4-H Club, Farm Bureau, Grange and other organizations.

Another aspect of preventive medicine was considered by the Committee on Nutrition and the Soil. The chairman, W. A. Albrecht, Chief of Soils Division, Missouri College of Agriculture, reported on the need for education in the relation of soil to nutrition. The study of this relationship was assigned to the medical profession.

Health Education

Recommendations of the Committee on Health Education, made by Dr. Roger Corbett, associate dean and director of the University of Maryland, stressed greater public participation in health programs through recreational activities, 4-H and similar youth groups, and national farm organizations. "Lack of able leadership and lack of a program that calls for participation" were cited as causes for the failure of health education.

Of as much significance as any health or medical question discussed by the conference was the obvious determination of those participating to encourage those social and legislative steps which would stress individual and community responsibility and would oppose the regulation or control of local programs by centralized authority.

General Practitioners

The Committee on the General Practitioner in Rural Practice, chaired by Dr. Franklin Murphy, Dean of the University of Kansas Medical School, recognized the lack of physicians in farm areas and concluded that the solution was a joint responsibility of the medical profession and the community. "Progress," they said, "is being made in that direction."

One could not attend the Rural Health Conference without being convinced that rural doctors are men of great integrity, possessing a sense of responsibility that is both personal and professional.

This character was strongly emphasized at the conclusion of Dr. Pressly's address: "The medical profession must ever keep uppermost the thought that ours is a life of service. It is a service that constantly demands self-denial, self-sacrifice and hard work. But from this path there can be no turning aside if we would hold fast to the ideal, 'not to be ministered unto, but to minister.' In this path the great men of the profession have walked. Today they summon us to face, with courage and devotion, the tasks and problems and opportunities which constitute our high calling."

About the New Chairman

• Elliott L. Fisher, Chairman of th Committee on Town and Countr has been a leader in Methodist rura activities for a number of years.

Born in Alameda, California, Dr Fisher was educated in the publi schools there and attended San Jos State College and the College of th Pacific in Stockton. His theologica training is from the Pacific School o Religion and the Kimball School o Theology. He received the Doctor o Divinity degree from the College o the Pacific in 1946.

As a pastor Dr. Fisher has serve in various points of the Californi Conference, among them the Green ville Circuit, Daly City, Tracy Marysville, Clarksburg, Willo Glen and San Jose.

Dr. Fisher came to his present po sition as superintendent of the De partment of Town and Countr Work of the Methodist Board o Missions and Church Extension i 1946.

Convocation

• The National Convocation on th Church in Town and Country wil be held at Lincoln, Nebraska, No vember 8-10, 1949. Announcemen of details of the program will b published probably in the Septem ber issue of TOWN AND COUNTR CHURCH.

Town & Country Church

'ublished monthly (except June, July, gust) by the Committee on Town and untry, Home Missions Council of N.A., Federal Council of the Churches of rist in America, and the International uncil of Religious Education.

15c a copy; One Dollar a Year

'ublication Office: Tenth and Scull eets, Lebanon, Pa.

'ditorial Office: 297 Fourth Avenue, New rk 10, N. Y.

Entered as second class matter at the st Office at Lebanon, Pa., under the Act March 3, 1879.

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"You Wanted to Know About Displaced Persons"

• The Committee on Displaced Persons, Church World Service, 214 East 21st Street, New York 10, N. Y., has published the following questions and answers about the resettlement of displaced persons:

1. Q. Who are the displaced persons eligible for resettlement in the United States under Public Law 774?

A. They are the thousands of homeless men, women and children who are the survivors of Nazi concentration camps and slave labor battalions. Millions of workers were transferred forcibly to the Reich to build up a labor reservoir depleted by war losses and army conscription. They also include families and individuals from Baltic States who fled the first Soviet invasion of their homelands and still more who fled their homelands before the advancing Soviet armies at the end of the war. Also included are those who fled their homelands in the immediate aftermath of the war, such as Yugoslavia, because of persecution, because of their race, religion, or political belief.

2. Q. Where are they now?

A. For purposes of immigration they are in the American Zones of Germany, Austria, and in Italy; also in British and French Zones.

3. Q. What ages?

A. Of those who are in the camps 21% are under 18 years of age; 66% are from 18 to 44 years of age; 13% are over 44 years.

4. Q. What assurance have we that they are desirable people?

A. Thousands were brought to this country under the President's Directive of 1945, and are self-supporting. Many of them have started businesses, giving added employment to others. They are carefully screened by the Army as to their loyalties. They must meet health requirements before leaving Europe and before landing on our shores.

5. Q. Are preferences given to any displaced persons under the provisions of the law?

A. Yes (1) to those previously engaged in agriculture; (2) to those experienced in the building trades, textile workers, educators, scientists, and other professional people; (3) to blood relatives of citizens of this country and persons who during World War II bore arms against the enemies of the U. S.

6. Q. How do I go about it to help resettle a displaced person?

A. Send to Church World Service for blanks on which you can register your assurances. Fill them out in triplicate. Have them certified (see Q. 14), and send to Church World Service, Inc., 214 E. 21st St., New York 10, N. Y.

7. Q. What are these assurances?

A. (1) A job without displacing any other worker; (2) housing that is safe and sanitary, available without displacing another person; (3) transportation from port of debarkation to place of employment; (4) that the displaced person will not become a charge on public funds.

8. Q. Is there a reservoir of displaced persons in this country who are available for jobs immediately?

A. No. No displaced person can leave Europe until he has the four assurances given by some individual or organization.

9. Q. How much money must one advance for a family of displaced persons?

A. It depends upon the distance from point of debarkation, size of family, and method of transportation used. Points of debarkation are New York and Boston, and possibly New Orleans.

10. Q. Can I expect repayment of this advance?

A. Yes. As soon as the immigrant becomes self-supporting, he may be asked to repay the money advanced for his travel. Under the Act this can be taken out of salary.

11. Q. Who pays the transportation from Europe to this country?

A. The International Refugee Organization.

12. Q. Suppose I want to send for relatives?

A. When you are able to meet the four requirements, send to Church World Service for the special blanks. Fill them out in triplicate and send them to the Displaced Persons Commission, 718 18th St., N.W., Washington 25, D. C.

13. Q. Suppose I want to aid a special individual or family who are not relatives?

A. Secure assurances of job, housing, transportation, and sponsorship. Fill out in triplicate the special blanks secured from Church World Service, have them certified, and return them to Church World Service.

14. Q. Who is the certifying agent?

A. An individual who is competent to judge the validity of the assurances made by the person or persons offering job, housing, etc.—usually a local clergyman; a secretary of Council of Churches, farm agent, an authorized representative of a local social agency, or member of local Displaced Persons Committee.

15. Q. Is the obligation taken by the person offering the job, housing, etc., binding under the law?

A. The person taking the obligation should consider it as such. However, the cooperation of local agencies, church and welfare, should be secured if necessary to assist the displaced persons in making such adjustments as will enable them to continue to be self-supporting. Government regulations do not supersede local laws.

16. Q. For how long is a displaced person employed?

A. No definite limit is put on the period of employment. Assurance must be given that the job is not a temporary one or seasonal in its nature.

17. Q. Can a displaced person be discharged?

A. Yes. Termination of the service of the displaced person can take place because of incompetency, inefficiency, dishonesty, or because of other inadequacy in meeting his employer's needs. (See Q. and A. 15 above.)

18. Q. What wages must be paid?

A. It is expected that employers will pay the prevailing rate for comparable skills.

19. Q. Will there be a check-up on displaced persons?

A. Each displaced person must make four semi-annual reports to the Government.

20. Q. Who takes care of orphan children admitted under the displaced persons act?

A. The United States Committee for the Care of European Children, 215 Fourth Avenue, New York, N. Y., is the agency designated for this purpose. They place children through local child welfare agencies approved by the U. S. Children's Bureau.

21. Q. What is labor's attitude toward displaced persons?

A. The AFL and the CIO have endorsed their coming.

22. Q. What service is Church World Service prepared to render?

A. Church World Service is active in promoting the cause of displaced persons through enlisting the cooperation of the leaders of denominations, state and city councils of churches, local ministers and welfare organizations, in securing adequate housing, jobs, transportation, and sponsorship for displaced persons.

23. Q. As a layman in the church or citizen in the community, where and how can I help?

A. (1) You can inquire among friends and neighbors for job and housing opportunities for displaced persons; (2) you can cooperate with your church committee, community organization, and Governor's Commission in their plans for resettlement of displaced persons; (3) you can send a contribution to Church World Service designated for the Displaced Persons Program here and abroad. If you are a church member, send your gift, designated for displaced persons, to your denominational headquarters.

24. Q. How can we organize to receive displaced persons?

A. Through local individuals, committees, or organizations concerned about the welfare of displaced persons.

25. Q. Who starts the organization for receiving displaced persons?

A. Anybody who can interest others in the resettlement of displaced persons and bring together in a cooperative spirit those organizations in the community which can make a direct contribution to the cause.

26. Q. What other forms of promotion are being used?

A. A Protestant church group, a church federation, or a ministerial group makes plans for resettlement of displaced persons by working in conjunction with welfare organizations and influential citizens, on basis of interest and ability to assist.

27. Q. Wherein does the success of the resettlement of displaced persons lie?

A. It lies in the good-will of all the people toward the displaced persons. It lies in a willingness to think of them not as problems but as our unfortunate brothers and sisters who have suffered the injustices of war and who long, even as we do, for the blessings of peace and security and a chance to make a place in life for themselves.

Let us provide the things that will enable them to succeed by pooling the resources of our churches and our volunteer social agencies in the community—and let us do it *now*.

Let us keep liberty's lamp burning brightly!

Country Church Holds Lord's Auction and Sale

It was cold on the morning of ecember 11th but it did not chill e spirits of the people who came share in the Lord's Auction and le of the Braceville Methodist urch, a country church with out 150 active members, located out twelve miles from Warren, hio.

Members and friends began bring- g in the things they had donated r the auction the day before. rucks and cars continued to bring furniture, hay, grain, pots and ns, farm machinery, chickens, etc., most to the time for the auction begin.

In the Town Hall, just across the ad from the church, the women ere busy with a sale of hand-made ticles and baked goods. Even be- re the auction began the candy hich was donated by the young eople was all sold out.

The church members had talked out holding an auction for several onths, but not until the first of ovember was a date set and action egun. The committee sent a letter all members and friends of the urch. This was followed up a few ays later with a personal call to st the items which were to be do- ated. A publicity committee wrote me good stories which appeared the papers before the auction. hey also posted bills and ran auc- on advertisements in the papers. veryone was eager and willing to ave some share in the Lord's Auc- on. One little boy, hearing his ther talk about giving a young ull calf, asked if he couldn't give couple of rabbits which he had een raising.

The auction opened with prayer y the minister as he stood on a ale of hay. Then the auctioneer's oice rang out as clothing, pots and ans were bid on. At noon the oung adult class served hot sand- iches, pie and coffee. As dusk be- an to descend the last item was one and folks smiled and said, That was a good sale. Some things ent for less but many things rought a good price." $1,600 was added to the Parsonage Fund that day!

This Lord's Auction was part of the effort to secure a full-time minister. In the letter, the committee had said: "We have a feeling that there is a definite need for a full-time minister in our community. We have accepted this challenge and are attempting to do something about it.

"In order to make such a plan possible we have established a Parsonage Fund which will be used to acquire suitable housing for a Methodist minister and his family. . . . We are seeking your cooperation in this worthy project."

The Braceville Methodist Church is one of the older churches of Trumbull County. It was organized in 1816 with a log structure as its first meeting house. In 1837 the present white frame building was completed. In order to procure window glass and other materials the builders had to make the difficult journey to Pittsburgh.

Securing a parsonage is but the first step. More Sunday school space is needed, and one of these days a wing behind the present building will be added. Loving good music, the members are also dreaming of having an organ in the beautiful sanctuary.—EUGENE HIBBARD.

Photograph by Eva Luoma Monkmeyer Press

Industrialism and Agrarianism*

• God intended that man should find new and better ways of utilizing the resources of material creation. Hence scientific discovery and technological development are not of themselves opposed to the nature and welfare of man.

The application of science to economic activity for the satisfying of man's temporal needs is in itself desirable. If abuses have followed in the wake of scientific discovery, it is only because man has exploited temporal benefits without regard for the effect upon society and the individual.

Under proper moral and ascetical discipline, and with adequate social control, technological advance can contribute much to the development of man's personality and create conditions favorable to his supernatural growth. What is necessary is that the practice of social justice and social charity should keep pace with the improved state of our scientific knowledge.

The basic principles governing disciplined use of scientific knowledge are applicable to agriculture, just as to the industrial segment of the economy.

Mass Production

Through the development of the machine genuine benefits have accrued to mankind. Certain forms of backbreaking labor have been eliminated or minimized. The masses of mankind have, by and large, gained economically by the mass production of essential items and of conveniences. New production opportunities, and hence possibilities for increased economic output, have been given workers otherwise unable to find a livelihood. Moreover, where industrialization has been channeled humanely, the result has been fewer hours of labor, improved hygienic conditions and higher standards of living. These benefits should not be overlooked in criticizing the inadequacies of present industrial organization.

It must, of course, be admitted that in the wake of the industrial revolution abuses and distortions have occurred which occasion much human suffering and misery. Under the industrial system as it developed historically, manpower has been exploited without regard for fundamental human dignity. In practice, the idea that labor is a commodity dies hard.

Ownership

Much of the congestion and dehumanizing influence of large urban centers can be traced to unregulated industrial growth. It is still unfortunately true that in many of these industrial centers too few people enjoy opportunities for ownership of productive property. Their very homes are not their own. For all practical purposes they are being proletarianized, without any compensating control over their economic destiny. Similar conditions exist at times in rural areas, but the significant fact is that industrialism as we know it has not contributed to the solution of the problem of ownership. The aforesaid abuses can be avoided, or corrected, by progressive humanizing of the industrial process, by suitable governmental action, by sincere cooperation between the various segments of society.

The National Catholic Rural Life Conference has always favored a reasonable decentralization of economic and industrial activity, as against an excessive concentration of wealth and power. *It prefers the family-type farm to the large corporate enterprise wherever possible.* But it does not hold that corporate enterprise, or the division of labor, or the factory system are wrong in themselves and responsible for all the ills of contemporary economic life.

The Conference does not approve the thinking of those who would label the mass-production technique as a secular way of making things. Nor does it subscribe to the view that individual craftsmanship is the only desirable method of economic production. While holding the arts and crafts in high esteem the Conference disagrees with the idea that they alone are suitable for Christianization in a reconstructed social order.

As a moral being man cannot divest himself of responsibility for his economic activities. However, it is incorrect to say that each worker must be responsible for the entirety of the product. Besides the artistic aspirations of individuals, the economic needs of society must be considered.

The National Catholic Rural Life Conference does not regard distribution of land as an end in itself nor does it consider life upon the land a panacea for social ills. There is no point in distributing land, if the result will be increased poverty or abuse of natural resources because of inability to earn a living. However, the Conference regards concentration of land ownership, to the exclusion or detriment of the family-type farm, as socially unjust and requiring correction by governmental action and informed public opinion.

In accordance with its principles the Conference strongly favors the development of garden homes and of rural living. The family should have the advantages of light, space and air and the opportunity to own property. Such objectives can be reconciled with an enlightened industrialism.

Effective Cooperation

The National Catholic Rural Life Conference reaffirms its belief that order can be restored to economic life through effective cooperation within and between the various economic groups, joined together according to their occupation or profession. It recognizes, however, that forms of organization will vary from group to group, and that agriculture requires somewhat different treatment than industry. Voluntary cooperative activity should be encouraged on all levels, including the international. Government, also, has a role to play in supervising and regulating planning by the economic groups.

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* From a statement authorized by the Executive Committee of The National Catholic Rural Life Conference at its midwinter meeting, Chicago, January 11-12, 1949.

The National Catholic Rural Life onference expresses the hope that l those who earn their livelihood ırough agriculture will cooperate ith those working in industry for ıe improvement of the economic rder. In a technological society, griculture cannot dispense with industry, nor industry with agriculıre. Both should join forces in orking for individual and institutonal reform according to the orms of social justice and social harity.

False Standards—Rural Pastor's View

In a recent issue of *The Pastor,* Nashville, Tenn., C. L. Moore, pasor of a rural Methodist church, Pleasant Unity, Pa., writes to his ellow ministers on "The Idols of This World."

Mr. Moore takes as his text, "Thou halt have no other gods before me," nd cites the idols of present times s "success, wealth, appearance and umbers." Of the first "idol" he says: "The true measure of our worth is ıot success, but the service which ve are able to render."

The author believes that wealth r money plays too large a part in he judgment of the church and tells is colleagues that "the riches of the Kingdom are not material, but spirtual goods. . . . The true riches are ove, joy, peace, kindness, mercy, oodness, truth. These are wealth ıntold."

A third idol before which the vorld bows down is that of Appearnce, Mr. Moore says. He warns his ellow workers that it is possible to ie by our appearance as well as with ur lips, and adds: "Man looketh on he outward appearance, but the Lord looketh on the heart."

A fourth idol of the world and f the church is numbers. We test he truth of anything by the numers who believe in it. The author oncludes his sermon by saying, "We oast of the numbers who come to ear us, but Jesus did not despise n audience of one.

"These idols, these false standards f value ought not to be found in he church."

Art in a Rural Community

WALTER A. SMITH

• At the Rhinelander Rural Arts Exhibit, held in 1948, most of the places of honor were won by residents of Tripoli, Wisconsin. People have asked why a community of one hundred people in the northern part of Wisconsin should produce a group of talented artists. The answer is that the community has a talented art teacher, Ruth Stolle.

The day after Mrs. Stolle arrived in Tripoli she began to teach Sunday school in the Union Congregational Church, and later she took over the duties of superintendent as well as teacher.

Until recently the church school was composed of practically all the children in the community, for the only other church was the German Lutheran, whose members worshiped in the same church building on alternate Sundays, and all the children went to one Sunday school.

Creative Art and Living

Mrs. Stolle instills creative living, partly through creative art. The children in her classes paint pictures, make spatter prints, carve figures—all according to their own ideas. Some of their work has been displayed at the Wisconsin Congregational Conference and at the meeting of the General Council of the Congregational Christian Churches in Oberlin, Ohio.

About two years ago Mrs. Stolle began to receive recognition outside her own community. She was asked to conduct a training class for teachers at the Northland Young People's Conference (Congregational), held at Ashland, Wisconsin. Teaching the use of art in the church school inspired her to teach painting in the community of Tripoli. That accounts for the large number of places won at the art exhibit by the people of Tripoli.

Mrs. Stolle's hobby is painting. She paints for the fun of it, for relaxation. Her own pictures win the first prizes at art exhibits. One of her most beautiful pictures is that of the Union Congregational Church at Tripoli, said to be the only log church in Wisconsin. Her eight-year-old son, Timothy, has inherited some of her talent and is developing into a truly creative artist.

Mrs. Stolle says of the success of her pupils: "It seems to me that those who are closest to nature's beauties should be the ones best prepared to say something in creative art. But small rural communities give so little encouragement along this line. I have, however, a feeling that scattered through our small towns and rural areas there are many who might give creatively if only they were shown the possibilities that surround them."

Country Parishes

• Ralph A. Felton, director of the Department of the Rural Church at Drew Theological Seminary, Madison, N. J., discusses the problems of country parishes in a recent issue of *Presbyterian Life,* Chicago, Ill., under the title, "The Rural Church Today." Dr. Felton says that far too many country churches are inadequately served by pastors and that "one reason for the failure of young ministers to choose rural service is that married men cannot afford it. The salaries are too small." Another complaint heard from rural pastors is that country manses are not modern and are poorly furnished. Dr. Felton feels that the laymen of the church should accept the responsibility of remedying this situation.

In the same issue of this periodical, Dr. Felton tells about a good rural church in Oswego, Ill., of which Alan Darling is the pastor. This church serves families of a rich agricultural area, and Pastor Darling finds opportunities to deepen his relationship with the farmers by pitching hay or otherwise helping his parishioners with their daily work. He says of his work, "The rural ministry is not an apprenticeship or a step from which to climb, but a country life vocation." Darling's concern for his community makes his rural ministry really significant. He believes that if the church will build the community the community will build the church.

Christian Family Living

• Studies have shown a higher average of stability and happiness in homes where religion is given an important place, Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Family Life, points out in announcing the seventh observance of Family Week, May 1-8, 1949.

"Christian family living not only furnishes the pattern of approach to human problems," he said, "but it also creates a supporting climate which aids in producing leaders able to meet world problems in a family spirit."

The theme for the 1949 observance will be "Home Builders Are World Builders." The Intercouncil Committee is under the joint sponsorship of the United Council of Church Women, the International Council of Religious Education and the Federal Council of Churches. The committee's program is a part of the annual interfaith observance of Family Week.

In making the announcement, Dr. Wood said, "When so much of civilization has been destroyed, both materially and spiritually, family members cannot merely sit by and expect it to be rebuilt by statesmen and governments. The world of world statesmen must be undergirded by sound living and thinking in the smallest units.

"While there are world forces which grip all families with giant power," he added, "families are not merely victims of world conditions. Each home can make itself the beginning of a world of mutual confidence and dependable relationships and every family group which accomplishes this purpose aids in the rebuilding of civilization."

American Country Life Association

• The A.C.L.A. announces that its 1949 meeting will be held at the Ohio State University, Columbus, September 7-9. The theme of the meeting will be "The Place of the Rural Community in a Nation Moving Toward Centralization."

"Rural Training in Methodist Colleges"

• The Department of Town and Country Work of the Methodist Church, 150 Fifth Avenue, New York 11, has published a pamphlet bearing the above title. Some phases of the program and recommendations appear below:

A new and positive approach to the need for more rural pastors and workers prompted the establishment of Departments of Rural Life Education which offer a Rural Training Program for the church. This experience-centered plan, sponsored by the Town and Country Department of the Division of Home Missions and Church Extension, is now at work in a number of church-related colleges located in the midst of rural areas. Our greatest need is for the dedication of young people to full-time Christian service in the rural field, as well as the development of consecrated rural laymen. The Rural Training Program is threefold, supplying classroom training, experience in church leadership, and opportunity to work for community betterment.

A Regular Member of the Faculty

The Director is located on the college campus where his work is centered. He is a fully accredited member of the faculty, and teaches a variety of courses relating to rural life. (A maximum load of six hours a semester.)

Closely related to his teaching load is his counseling program. In some cases he works only with those students who are majoring with him. In other colleges he shares in a counseling program in which each instructor is given his quota of a cross section of all the students. It is not our purpose to suggest which plan is the better, but to point to the significant fact that the Director of Rural Life should be an integral part of the campus program.

In the six church-related colleges of the Methodist Church where these projects are carried on, the program is planned to meet the needs of each local situation. The following schools are receiving financial aid in developing their programs: Adrian College, Adrian, Michigan; Hiwassee College, Madisonville, Tennessee; Mount Union College, Alliance, Ohio; Simpson College, Indianola, Iowa; Westminster College, Tehuacana, Texas; and West Virginia Wesleyan College, Buckhannon, West Virginia.

Other colleges are developing similar programs through their Town and Country Commissions. Among the second group is Nebraska Wesleyan University, Lincoln, Nebraska, where a Rural Training Program has been in progress since 1944. It is financed by the college and the Annual Conference Commission on Town and Country Work, except for some scholarships which come through the Town and Country Department of the Board of Missions and Church Extension and the Cooper Foundation. There is a cooperative relationship between Nebraska Wesleyan and the Agricultural College of the University of Nebraska whose campuses are a mile distant from each other.

Included in the various courses offered in these colleges are the following: Rural Sociology, Christian Philosophy of Rural Life, The Bible and Rural Life, Rebuilding the Rural Community, Church Administration, and Rural Church Programs. One school offers an agricultural course which includes the various phases of stewardship and appreciation for our natural resources and especially emphasizes their significance to personal, family, community, national and international life. This school has a farm and thus the agricultural training takes on a practical aspect. Courses which parallel this are taught elsewhere in the Department of Sociology which use visiting professors from agricultural colleges and the extension service.

Supervised Field Training

The Director supervises a field guidance program which offers an opportunity for practical application of the academic training. In some of the colleges the field work is carried on almost entirely by students who are planning to go into

ll-time Christian service under the nner of the church. In other col-ges the program is designed to ve guidance to all young persons ıo plan to invest their lives in any ral occupation which will im-ove community life.

In some colleges, these students, ıder adult supervision, go out in putation teams for the week-end help establish and strengthen ung people's organizations. In her colleges, students help to make ciological surveys of communities directing local church leaders to lp in house-to-house canvasses. hese surveys are analyzed by the udents and instructors, and re-orts and analyses of the studies are ıared with the community leaders.

The Director is also available for aining programs under the lead-ship of the Town and Country ommission of the Annual Confer-nce. In some places institutes on ural life are held. In others, sup-lemental teaching is given to those ho are taking the regular Confer-nce Course of Study.

Seminars are held for both lay nd clerical leadership in develop-ıg full-rounded adequate rural hurch programs. Some sessions are eld separately for each group in rder to meet specific problems.

ooperation

Recognizing the importance of overnmental and social agencies, he Director works in close coopera-ion with these leaders in develop-ıg worthwhile community life. He orks with leaders of state agricul-ural colleges and other groups in elping to integrate the rural com-ıunity programs. He helps to de-elop community-centered confer-nces—usually starting on Friday vening and continuing through unday—where leaders of all organ-zations interested in developing a etter community plan and set into ıotion a worth-while program of ommunity life. Care is taken to im only toward those goals which an be reached.

uggested Procedure

To establish a Department of ural Life Education three groups should take major roles:

1. The administrative staff of the college where the proposed project is to be carried on.

2. The Town and Country Commission in the conference or conferences where the field work will be initiated. (Let it be remembered that the commission is made up of the administrative leaders of all major groups in the conference.)

3. The Superintendent of the Town and Country Department of the Board of Missions and Church Extension who can give counsel and guidance on the range of the program and the personnel needed and available to direct the work.

No new program should be attempted without careful and adequate preparation and planning to insure success. The financial aspects should be given thorough and careful study.

In this hour of crucial need for trained leadership a most significant service can be rendered to the church by the establishment of a Department of Rural Life Education in each Methodist college throughout the nation.

Gandhi's Decentralist Program

• On the first anniversary of the death of Mohandas Gandhi, hundreds of thousands of peasants, untouchables, business men, lawyers and politicians gathered in many centers to chant his prayers and to demonstrate the spinning he so consistently recommended.

Those who honored India's leader, whose influence continues, were requested to fast, to conduct no unnecessary business, and to spend the day in prayer and meditation.

A secular journalist observed that those who gathered were "trying in every way to remind the forgetful, apathetic and hungry mass of India of Gandhi's message of love, tolerance and self-respect."

At Allahabad, city of Northern India, scene of Sam Higginbottom's labors in agricultural missions, a group sat in the public square, "spinning thread on crude wooden spinning wheels."

They "would pass the day spinning, in emphasis of Gandhi's favorite solution for economic difficulties in India."

Many of those in the crowds were "interested" but "unconvinced," as they observed the spinning. But many in the crowd went through the motions of spinning "as if wondering if they too could learn."

Gandhi's disciples are also emphasizing land reforms and laboring so the "distance between loves and love-nots" will be lessened.

—(Quotations from Margaret Parton's dispatch from Allahabad to the *New York Herald Tribune,* used by permission.)

Schweitzer Returns To Village

• Albert Schweitzer, medical missionary, musician, theologian and teacher, has returned to Alsace from Lambaréné, in equatorial Africa, after a nine-year period of service at his hospital.

In Alsace his home is in the village of Günsbach, near Strassburg, in the Vosges Mountains. Albert Schweitzer hopes after a period of rest to give a series of organ concerts in the cities of Europe in order to raise additional funds for his hospital at Lambaréné.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Church and the American Farm Bureau Federation

• A significant meeting was held at Atlantic City, New Jersey, December 13-14, 1948, when sixteen churchmen joined with some of the outstanding leaders of the American Farm Bureau in the holding of a seminar. The congenial spirit of the gathering and sympathetic concern for the rural church movement was noticed by all those who were invited to attend. It is hoped that plans may be made to hold a similar seminar with each of the leading farm organizations.

One of the highlights of the Atlantic City meeting was a session when Allan B. Kline, President of the American Farm Bureau Federation, and H. E. Slusher, President of the Missouri Farm Bureau, told about "The American Farm Bureau Federation—What it Is and How it Works." This was followed by a general discussion.

Other guest speakers were: Mrs. Raymond Sayre of Iowa and President of the Farm Women of the World, and Herbert Voorhees, President of the New Jersey Farm Bureau, who spoke on the general topic of "The American Farm Movement: Its Contribution to World Peace and Economic Justice"; also Larry Brandon, Secretary of the Indiana Farm Bureau, and Owen Cooper, Director of the Mississippi Farm Bureau, who spoke on the "Farm Movement in the Community: What the Churches and the Farm Organizations Can Do Together to Promote Fuller Cooperation in Building Better Communities."—D.F.P.

"Be a Rural Pastor"

• A leaflet, defining the need, duties, advantages and preparation of rural ministers has recently been published by The Commission of the Ministry, The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., and may be procured by writing to the Commission. Those interested in the rural ministry are urged to talk about it to a minister, a Christian farmer, and a theological seminary dean or professor.

We Had a Parish Camp

• With fear and trembling we started our camp in 1946. Borrowing the campsite of an interdenominational group on the shores of Lake Ontario, we set up our plans. A church mother came to do the cooking and brought her large family with her. The morning classes, divided into groups, were taught by the pastor and his wife. Afternoons were given over to swimming, recreation and crafts, while each evening the group gathered around the huge fireplace for stories, singing and firelight devotions.

The parish on the whole was not enthusiastic about this first camp, and provided little active support. It seemed doubtful whether the venture could be called anything but a complete failure. However, by the time the Parish Council began to plan for the coming summer it was evident that we had misjudged the experience for the youngsters' requests for another camp were heard on every side.

A camp committee was appointed and one of our farmers was elected chairman. A subcommittee was appointed to make out the menus for the week and to undertake the soliciting of supplies from the three churches of the parish. A dietician from the Home Bureau, a nurse, a storekeeper and a cook formed this subcommittee, and it was obvious from the quantities of food that were consumed by the youngsters that their efforts were a great success. The general committee trucked all food, cots, bedding and equipment to the campsite, and took over the responsibility of transportation to and from the camp.

Our third year of camping gave us a group of junior high school students, already trained in camp living. They elected from their members a camp council which took over the responsibilities of camp problems. It was encouraging to see the growth of the children in measuring up to the responsibility. The camp, which charged $6.00 for the full week, was able to meet all expenses and close with a small balance in hand.

The camp council met the week following the camp for a supper and evening meeting with the parish staff to evaluate the experience and make plans to present to the camp committee. They drew up a letter of thanks for everyone in the parish who had contributed food or service, and asked that it be printed in "The Parish Visitor"—the monthly paper which is mailed to every home. They also requested the parish camp committee to make the camp of two weeks' duration in 1949, one week for the junior and senior highs and the second week for the fifth and sixth graders, with the Camp Council acting as counsellors for this second week.

Have a parish camp? Our answer is a unanimous, "By all means." It may be "Blood, Sweat, and Tears," but there are also deep satisfactions in developing Christian personality and Christian leadership.—LULU HATHAWAY, Albion, N. Y., *Gaines-Carlton Larger Parish.*

Rural Religious Education

• In the January issue of the *International Journal of Religious Education,* Chicago, Ill., Anne Hall Higgins, co-pastor of the Baptist churches of South Westerlo and Medway, N. Y., tells how ten rural churches in the vicinity of Greenville, N. Y., have worked together for ten years through an area council of religious education. Two lay people officially represent each church, in addition to its pastor. Steady progress has been made until most grade school pupils are receiving weekly a full period of religious training. Of unquestionable benefit are the Sunday evening union services for which speakers of all viewpoints on the belief and action of the Christian faith have been secured. These services have brought about a better religious understanding. Mrs. Higgins says that much remains to be done and she would "welcome reports of the successes and methods of other rural councils of religious education."

In the same issue of this *Journal* Anna Laura Gebhard, wife of the minister of the Methodist Church,

itchfield, Minn., makes a plea for ained teachers for rural vacation urch schools under the title, "Give s Trained Teachers!" The article escribes the program for training ication church school workers in boratory training conferences car-ed on for the first five years in the innesota Conference of the Meth-list Church. Although the program sponsored by a denomination, a umber of the vacation schools are terdenominational.

Moravian Pastor Represents Cooperatives

When the National Association of ural Electrification Cooperatives et recently in New York, it rought 4,000 farmers to the largest athering of farm people held in the ity for many years.

One of the representatives of a lo-al electrification cooperative was ev. Josef Barton, Bellville, Texas, rural pastor of the Evangelical nity of the Czech-Moravian Breth-en in North America. The church s made up of Czech and Moravian mmigrants who went to Texas be-inning in 1855.

Pastor Barton has a very large arish, and states that he prefers to ravel by airplane. He has a keen nterest in cooperatives, and reports he rural electric cooperatives are ourishing throughout the nation.

Pastor Barton did what all good inisters of town and country hurches do when they are in New ork—he called at the office of Town and Country Church for eminiscences and a bull session.

Fruits of Daily Living

A recent issue of *Green Valley News,* publication of the Mount ernon, Ohio, Methodist parish, ontains a guest editorial by James . Wyker entitled, "The Impact of Good Life." Mr. Wyker believes t is easy to look through the sham f verbal testimonies and noisy reaching to the manifestations of aily living, and that "Godly liv-ng" is the answer to the spiritual eeds of each community.

Evangelistic Pilgrimage

• For two summers an evangelistic experiment has been tried in our rural diocese of Eau Claire, Wis., which has proved very successful as a method of reaching our resident farm population and, at the same time, many families vacationing in the great Wisconsin Indian Head country.

The scene of the experiment lies in the Mission of St. Luke's Spring-brook, a church firmly entrenched in the lives of the country folk. This mission was founded by the Rev. H. E. Chase, great-grandson of the pioneer, Philander Chase. For many years Father Chase, as he was affec-tionately called, lived with his lit-tle flock, farming as they all farmed, sharing in civic offices, and was loved and respected. The writer of this article is trying to continue the work he built up so well.

St. Luke's Church, really alive to the needs of evangelism, decided that it would be a good thing to go out into the highways and byways to preach the Gospel.

Galilee Services

Just a mile from the church there is a beautiful lake with a sandy shore and lovely trees, and by this lake the Galilee services were start-ed as an annual event. The services were advertised as a call to "Spend a Day with Jesus by the Lake." Lo-cal papers carried the invitation, it was written up in parish bulletins, and notices were hung in village stores.

The lakeside farm of Mr. and Mrs. Henry Edgerton (devout mem-bers of St. Luke's) was a perfect set-ting for the "Pilgrimage." Under big pine trees facing the lake a lovely little chapel of St. Francis of Assisi was set up in the open air with an altar. The trunks of the trees were decorated with flowers. Seats were furnished from the par-ish hall, and a portable organ and chairs for the bishop and visiting clergy were provided.

The farm bell rang gaily to wel-come the pilgrims and at ten o'clock the grassy nave was filled with peo-ple representing all walks of life—farmers, doctors, office workers, men, women and children. The sun was shining, the birds were singing, and the gay summer dresses made a colorful picture. Singing "Fairest Lord Jesus," the procession of clergy and the bishop, resplendent in cope and mitre, walked up the aisle, led by the cross.

It was a beautiful Eucharist, and many knelt to receive the Blessed Sacrament. The bishop of the dio-cese gave the address and the bless-ing.

After the Eucharist all the pil-grims with the clergy and the bishop went to the grove for the community breakfast. Parcels of food were shared and the fragrant aroma of coffee filled the air. Great was the buzz of cheerful conversation! Af-ter a time came the sports, and the air rang with merry laughter.

At three o'clock came the second service—the Galilee Service. The organ was set up on the sandy shore, the people sitting on the sand and on the green grass. The pulpit was a fishing boat, complete with mast and furled sail. From this boat the priest in charge of the mission gave an evangelistic talk about Jesus of Galilee and His redeeming love. The service was very informal, the hymns referred to Galilee, and the solo, "The Stranger of Galilee," sounded very beautiful as sung by Deaconess Helen Hill. Choruses were sung by the children.

Bishop W. W. Horstick said that the "Pilgrimage" was a real inspira-tion to him and hoped it would be an annual occasion. We rejoiced that our experiment was a success and that Jesus had spoken once more to the multitudes by Galilee.
—R. C. Warder.

Young Leaves

The length and the breadth of the vale
The tender young leaves cry out hail.

For bursting the prison of bud
They pull out bright life from the mud.

Soon iron flies out from the red
And then a man's heart is well fed.
—Rusticus

Book Reviews

American Farmers' and Rural Organizations. By David E. Lindstrom. The Garrard Press, Champaign, Illinois. 1948. $4.75.

Dr. Lindstrom's book presents a thorough study of many of the organizations found in rural communities. One section contains historical backgrounds. Here are traced the influence of organizations in Scandinavia, Germany, England, and elsewhere.

Part three is devoted to a consideration of present-day farmers and rural organizations. There are chapters on the Grange, the Farm Bureau, the Farmers' Union, the cooperatives, the country life movement, and the numerous federal agencies.

This book aids one in understanding farm life and its influence. The number and complexity of organizations are impressed upon the reader throughout Dr. Lindstrom's presentation. There are numerous references to the literature on rural organization.

Many of the readers of this study know about Dr. Lindstrom's previous book, *Rural Life and the Church.* The volume here reviewed is a valuable reference book and one suitable for classroom and study groups.—B.Y.L.

Northern Farm: A Chronicle of Maine. By Henry Beston. New York, Rinehart and Company, 1948. $2.75.

Mr. Beston's sense of values, his discourses on the religious significance of the earth, make this farm diary meaningful. The urban world is portrayed as "convenient and artificial." The machine age has never been able to manufacture "a natural joy of earthly living."

"Summer is the season of motion, winter is the season of form" in the countryside. "The countryman counts the presence of water as a living and flowing power of the earth."

"How wise were the ancients who never lost sight of the religious significance of the earth. . . . When farming becomes purely utilitarian, something perishes. . . . If we are to live and have something to live for, let us remember, all of us, that we are the servants as well as the masters of our fields."

In the midst of today's disorders, there is a vague hope "for a community to live in and live with." If community is to be achieved, it must be, so Mr. Beston thinks, by laboring from the family outward to the village, and then beyond.

"What has come over our age is an alienation from Nature unexampled in human history. It has cost us our sense of reality and all but cost us our humanity. . . . With the slow burning down of the poetic sense together with the noble sense of religious reverence to which it is allied, man has almost ceased to be man."

Henry Beston, who was once editor of *The Living Age,* and was on the staff of the *Atlantic,* now lives on the Maine farm which furnishes the incidents from which his reflections spring.

—B.Y.L.

For Rural Churchmen

• *The Colgate-Rochester Bulletin* for October is a special rural church number. In it, Dr. Mark Rich, guest editor and director of town and country work for the American Baptist Home Mission Society, has brought together some of the most significant writings in the field of the rural church. Dr. Rich has chosen George Herbert's "The Country Parson"; excerpts from a biography of the life of Felix Neff; "If I Were a Rural Minister," by Charles Galpin; "A Philosophy of Life for the American Farmer," by William Ernest Hocking; and "Training Ministers to Save the Rural Church," by Albert Terrill Rasmusson as being of vital interest to rural churchmen who are trying to understand the problems and possibilities of the rural church and community. This *Bulletin* is a publication of the Baptist Education Society of the State of New York, Rochester, N. Y.

"Can Farmers Afford to Live Better?"

• The National Planning Association has published a new Planning Pamphlet bearing the above title. Prepared for the NPA Agricultural Committee on National Policy by Lowry Nelson, professor of sociology in the College of Agriculture at the University of Minnesota, the pamphlet deals with the weak spots in farm living standards and urges improved conditions instead of the purchase of more inflated farm land.

Some of the inadequacies of farm life which are pointed out are housing, health, education and the use of leisure time. The author says: "Many farm people of the United States are in better financial condition than they have ever been. . . . From their standpoint, it makes sense to spend the extra cash of boom times for better living conditions. . . . From the standpoint of national welfare, the farmer with $5,000 in the bank should fix up the farm and home so far as he can buy equipment that is not scarce and high priced; put the balance of the money in U. S. Savings Bonds; cash in those bonds and buy more needed equipment as prices in that field start to weaken."

The price of this pamphlet is 50c, and it may be procured from the National Planning Association, 800 21st Street, N.W., Washington 6, D. C.

Expansion of Ministry in Rural Areas

• A recent issue of *The Witness,* weekly publication of the Episcopal Church, 135 Liberty Street, New York 6, N. Y., was devoted to the rural work of that church. The Episcopal Church's ministry in rural areas has vastly expanded from a sum of $600 in 1940 to $77,150 for 1949. The latter budget figure is entirely for field work, staff salaries and central office expense being carried within the general budget. The 1949 proposed national program for rural work is "The Story of the Week" in this issue.

University Rural Church Program

Fisk University, Nashville, Tenn., nds us a report of its rural church ogram. Its purpose is "the estab-hment of a richer and finer rural vilization. The conviction under-rding this program is that rural e will be richer and finer as it comes more Christian.

"It will become more Christian Christian leaders, ministerial and y, are provided who have a knowl-lge and a love of rural life; who ave an appreciation of the Chris-an ideals and can effectively in-pire and challenge local leader-ip. . . .

"The objective of this program is ought through courses and field ex-eriences which are offered to stu-ents regularly enrolled in the Uni-ersity; also through courses offered or and projects conducted with hristian ministers and laymen in ervice. . . ."

Five courses are listed in the Uni-ersity bulletin as follows:

The Christian Philosophy of ural Life

The Church and the Rural Com-unity

Community Service Opportunities

Allies of the Rural Church

Rural Church Research

Rural Ministers are Migrants

Rural Sociology, a quarterly pub-cation of the North Carolina State ollege of Agriculture, Raleigh, . C., presented in its December is-ue an article concerning the rapid urnover of ministers in rural hurches. The study, entitled "Min-sters on the Move," was written by Iyles W. Rodehaver, professor of ural sociology at St. Lawrence Uni-ersity, Canton, N. Y.

The results of the survey are ased on answers to a questionnaire, upplied by 196 ministers. Heading he list of reasons for frequent mov-ng was the "financial" reason, with desire for wider service," "incom-atibility," "health," and "educa-onal and cultural advantages" fol-owing in the order of the number f times they occurred. The author found that "men trained in the denomination's own theological schools tended to be more stable than those receiving their training elsewhere," that "those who entered the ministry after having engaged in a different occupation for a period of time were more stable than those who began their parish work immediately upon graduation, with no gap between high school and college," and that "men with a Doctor of Divinity degree had the highest stability scores of all the respondents."

Among the suggested solutions to the problem were the weeding out process, more rigid requirements for entrance into theological schools, special training for the rural minister, a counseling service and salary equalization. The problem is of long standing, and it was in an effort to "do something about it" that this study was undertaken. Dr. Rodehaver says: "If a high mobility rate relegates the rural church to the status of the stepping stone, we are failing to provide the kind of leadership which the rural community needs. The quality of the rural community is measured by the effectiveness of its institutions."

Evolutionary Growth

• In a recent issue of *The Christian Science Monitor,* Ralph Templin, member of the staff of the School of Community Living at Yellow Springs, Ohio, and professor of sociology at the nearby Wilberforce State College, told about "decentralization" from its conception in Europe, then in India where the writer served many years as an educational missionary, and in the United States where the small community holds the key to decentralization in its true sense:

"It is the direct means to this extension of man's control over nature, including human nature. . . . Even world community must thus begin, and remain always rooted, in the customary setting where people live and work and play together. It is at all points and levels an evolutionary growth."

Reports of Baptist Planning Conference

• The Town and Country Department of the American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y., has published in pamphlet form six reports of the National Planning Conference for Northern Baptist Churches in Town and Country, held at Green Lake, Wisconsin, July 28-August 3, 1948. They are available as follows:

Platform of Advance (Red Band)

The Mission of the Rural Church (Brown Band)

The Importance of the Rural Church (Orange Band) Albert T. Rasmussen

The Program of the Rural Church (Blue Band) H. C. Loughhead

Training for the Rural Ministry (Russet Band) Milton C. Froyd

(The above are 5c each—2c each for 10 or more)

Report of the Conference (Green Band)

(20c each—10c each for 10 or more)

City Minister Writes

Town and Country Church
297 Fourth Avenue
New York 10, N. Y.

Gentlemen:

Congratulations on as attractive a piece of printing as comes to my desk. Ours is almost as unlike a country church as any church could be—but I read TOWN AND COUNTRY CHURCH avidly. Sometime, get Paul Osumi of Waialua or Abe Alsalsa of Wailuku, Maui, to write an article on "The Country Church"—Hawaiian style!

Cordially,

(signed) ALLEN HACKETT

CENTRAL UNION CHURCH
BRETANIA AND PUNAHOU STS.
HONOLULU 19, HAWAII

• Almighty God, whose firm hand steadies the earth against man's misuse; teach us, we pray, so to share and enjoy the bounty of the soil and sun, that our carelessness may never lead to hunger, and our greediness may never lead to waste; through Him who is the Bread of Life, Jesus Christ our Lord. Amen.

—MAURICE G. FOULKES

In-Service Training for the Minister in Town and Country — 1949

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work. (2) To assist them in securing an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
July 25-August 26	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Prof. Rockwell C. Smith
Dates to be announced later	**The Farm Survey School for Rural Pastors** Iowa State College, Ames, Iowa	Dr. Calvin Schnucker, University of Dubuque, Dubuque, Iowa

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

June 20-July 29	**Summer School for Town and Country Pastors** Shaw University, Raleigh, N. C.	Dr. Moses N. DeLaney
June 27-July 8	**Summer School for Rural Pastors and Laymen** Cornell University, Ithaca, N. Y.	Rev. Stanley E. Skinner, Barnes Hall, Ithaca, N. Y.
July 4-14	**School for Town and Country Pastors** Gammon Theological Seminary, Atlanta, Ga.	Rev. James S. Thomas
July 4-15	**Rural Leadership Special Course** Michigan State College, East Lansing, Mich.	Paul Miller
July 11-22	**Institute of Town and Country Pastors** State College of Washington, Pullman, Wash.	Marvin J. Taves
July 11-22	**Summer School of Christian Education** Faribault, Minnesota	Fern Hardenbrook, Registrar, 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

January 19-20	**Nebraska Town and Country Church Conference** College of Agriculture, Lincoln, Nebr.	J. L. Thomas
January 25-28	**Rural Life Conference for Vermont Pastors** University of Vermont, Burlington, Vt.	Rev. Stanley B. Hyde, 189 S. Winooski Ave., Burlington, Vt.
February 1- 3	**Rural Pastors' Short Course** University of Illinois, Champaign, Ill.	Dr. D. E. Lindstrom, 200 Mumford Hall, Urbana, Ill.
February 22-24	**Rural Leadership Conference** Virginia Union University, Richmond, Va.	Rev. V. A. Edwards, Nat. Bapt. Conven., 4th and Cedar Sts., Nashville, Tenn.
March 8-10	**Rural Leadership Conference** Selma University, Selma, Ala.	Rev. V. A. Edwards, (address given above)
March 15-17	**Rural Leadership Conference** Bishop College, Marshall, Tex.	Rev. V. A. Edwards, (address given above)
April 19-21	**Town and Country Church Leaders' Conference** University of Arizona, Tucson, Ariz.	Rev. Harold Loy, 214 North 2nd Ave., Glendale, Ariz.
May 3- 5	**Rural Leadership Institute** University of Kentucky, Lexington, Ky.	Ralph J. Ramsey
June 6- 8	**Knowles Institute for Town and Country Ministers** New Jersey Coll. of Agriculture, New Brunswick	Dr. Charles A. Thompson
June 7-10	**Ministers' Conference** Duke University, Durham, N. C.	Dr. A. J. Walton
June 13-17	**Conference for Town and Country Pastors** Pennsylvania State College, State College, Pa.	Prof. William G. Mather
June 20-24	**Rural Church Conference** A & M College, College Station, Texas	Prof. Daniel Russell
June 28-July 1	**Institute for Town and Country Churches** Oregon State College, Corvallis, Ore.	William L. Teutsch
July 11-15	**Rural Leadership School** Purdue University, Lafayette, Ind.	Dr. J. Edwin Losey
July 11-15	**Summer School for Rural Ministers** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. B. L. Hummel
August 11-18	**Short Course for Town and Country Ministers** College of Agriculture, Fargo, N. D.	W. J. Lawrence
August 29-31	**Institute for Town and Country Churches** University of New Hampshire, Durham, N. H.	Rev. Walter Brockway, Auburn, N. H.